

THE SWORD OF THE LORD

and of John R. Rice

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20.

An Independent Religious Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Sin, Modernism, and Denominational Overlordship

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Second Annual Baptist Camp Meeting To Be Held At Decatur, Texas, July 9-18

A TIME OF FELLOWSHIP, BIBLE STUDY AND SOUL WINNING WITH ENTERTAINMENT DURING DURING MEETING. A GREAT TIME FROM EARLY MORNING TILL LATE AT NIGHT

BY E. L. BANTA

The First Annual Camp Meeting conducted last July was a marked success for attendance, Christian fellowship, time of prayer, Bible study, and soul winning. Hundreds attended from all over Wise County and from many different points. Folks were there from Fort Worth, Dallas, Gainesville, Sherman, Commerce, Rhame, Vernon, Electra, Wichita Falls, Jacksboro and other points in Texas, as well as Oklahoma City and Sayer, Oklahoma.

The Camp Meeting this year, as last, will be under the management of Evangelist E. L. Banta in co-operation with the Pastor, Scott W. Hickey, and the committee of the local Fundamental Baptist Church with the Anneville Baptist Church and their pastor, Sam Anderson. Last year sixty-five professed faith in Christ during the camp meeting and the local church continued the meeting at their Tabernacle in Decatur which resulted in over 40 coming into the church, most of them by baptism.

Many camped on the ground last year. The camp is located in a beautiful grove about one and one-half miles from Decatur, Texas. It is electrically lighted, a fine deep well of water, and there are several cabins on the ground, and the first come, first served, as no rent is charged on any of these cabins and the services are conducted in a large tabernacle shed with no sides on it.

Entertainment

There will be no tents to rent on the grounds. If you wish, you may bring your own tent. You may place it on the grounds free. There

are frames for wagon sheets or stack covers to be stretched over (seventeen such frames). They are free, first come, first served as with the cabins. If you have your own tent and camping outfit, it will cost you nothing to camp on the ground. If you wish electric lights in your personal tent or sleeping quarters, it will cost you \$1.00 for the ten days. The ground will be well lighted.

There will be a restaurant on the ground where meals will be furnished at reasonable rates. Bring your own camp stove and cooking utensils and do your own cooking if you desire. Furnaces to cook on and wood to burn in them will be provided free of charge. If you intend to do your own cooking, BE SURE TO BRING YOUR OWN DISHES AND COOKING UTENSILS. Also, EVERY ONE MUST BRING THEIR OWN BEDDING AND LINENS.

Cots can be rented on the ground for fifty cents for the ten days, or for ten cents per night.

Speakers

Rev. Scott Hickey of Decatur will teach the books of First and Second Timothy during the camp meeting. Rev. H. C. Ownbey of Oklahoma City will speak four times. Rev. Bill Rice of Gainesville, Texas, will speak twice and Rev. J. B. Watson, Jr., of Electra, Texas, will speak twice. Rev. Joe Rice of Sherman will speak twice. Rev. Lee Kidd of El Reno, Oklahoma, will speak twice. Rev. Sam Anderson of Decatur, Texas, will speak twice. Rev. W. E. Hawkins, Jr. of The Radio Revival, Dallas, will speak once. We hope it will be

SUNDAY SERVICES AT THE FUNDAMENTALIST BAPTIST TABERNACLE

9:45 A. M. — Sunday School. All classes study Jeremiah, chapters 14 to 16.
11:00 A. M. — Sermon by Rev. Leonard Barnes. "I Declare unto you the Gospel."
7:45 P. M. — Song service. Sermon by Rev. Barnes. "A City That Voted Jesus Out. Are You a Voter?"
Everybody invited — Come expecting a blessing.

possible for Rev. John R. Rice to be present some of the time at least, if not all. Other ministers expected to attend and speak will be Rev. Forrest E. Johnson of Paris, Texas, Rev. Loys Vess, Decatur, Texas, Rev. Alvie E. Skipper, Saltillo, Texas, and a number of others.

A Great Musical Program

Rev. Lee Kidd and wife of El Reno, Oklahoma, will have charge of the musical program during the camp meeting. They will also sing special numbers. The Matthews Sisters Quartette of Dallas will be there. The Good News Trio of Dallas will be present. The ladies' quartette of the Bible Baptist Church of Oklahoma City are planning on coming, and the Rice family of Oklahoma City will also sing during the Camp. Then the "Poor we have with us always," the Singing Bantas will be there. Miss Alice Hickey will be there with her piano accordion and H. J. Morgan, Jr., with his guitar.

The first service on the camp ground will be conducted Friday at 2:00 P. M., July 9th. It will be a get-together prayer and fellowship meeting. At 7:00 P. M. there will be an old fashioned grove meeting with four different groups. At (CONTINUED ON PAGE 2)

IN THE FURNACE

"He sat by a fire of seven-fold heat,
As He watched by the precious ore,
And closer He bent with a searching gaze
As He heated it more and more.
He knew He had ore that could stand the test,
And He wanted the finest gold
To mould as a crown for the King to wear,
Set with gems with a price untold.
So He laid our gold in the burning fire,
Tho' we fain would have said Him 'Nay,'
And He watched the dross that we had not seen,
And it melted and passed away.
And the gold grew brighter and yet more bright,
But our eyes were so dim with tears,
We saw but the fire — not the Master's hand,
And questioned with anxious fears.
Yet our gold shone out with a richer glow,
As it mirrored a Form above,
That bent o'er the fire, tho' unseen by us,
With a look of ineffable love.
Can we think that it pleases His loving heart
To cause us a moment's pain?
Ah, no! but He saw through the present cross
The bliss of eternal gain.
So He waited there with a watchful eye,
With a love that is strong and sure,
And His gold did not suffer a bit more heat,
Than was needed to make it pure."
— Selected.

Four Reasons Why---

You Should Send In a Subscription Today For The Sword of the Lord

1. To get sinners saved. If there is a brother, sister, husband, wife or child, any relative or employee who might read the paper, you should subscribe for *The Sword of the Lord* so these unsaved ones may read the gospel messages and be saved. You read last week of the sixteen year old boy at Tompkinsville, Kentucky, converted through reading the sermon on "And Sitting Down They Watched Him There," and from time to time many sermons have led to the salvation of sinners who read *The Sword of the Lord*. Get the gospel to those you know and see that they have a chance to be saved through *The Sword of the Lord* which has won so many.

And if your subscription is already paid ahead, then subscribe for some one else who is unsaved. The young fellow whose conversion was reported last week had read the paper two months, paid for by others. Those two months conviction steadily grew until he was converted June 8th at 1:15 P. M. Subscribe for lost sinners that they may be saved and you will be carrying out the explicit command of Christ, to preach the gospel to every creature. One woman in another state sends the paper to many and pays for them by the month as a missionary work. What religious paper do you know with gospel messages which result in so many conversions among the readers?

2. You need *The Sword of the Lord* for the Bible teaching it carries to feed your soul. This is not a denominational organ, not a paper filled up with reports of B. Y. P. U.'s and W. M. U.'s and money raising campaigns and methods. *The Sword of the Lord* carries real Bible preaching to feed the soul

and we have hundreds of letters from those who say it is the best they have ever read. Many have been straightened out on doctrinal points by the Bible teaching herein. Some have begun to win souls who never did before. You need a paper coming to your home taken up more with the Bible and soul winning and preaching and Christian living than about the affairs of denominational institutions, leaders and programs.

3. You should subscribe for *The Sword of the Lord* because that will be a testimony for Christ. You have the daily papers in your home. Your children read magazines of various sorts, library books, good or bad. Is there anything on your table to say to the world that you are a Christian? The kind of literature that comes to your home, does it mark you as a man who believes the Bible, who loves the Lord, a man who prays? Can you afford a daily paper costing fifteen or twenty-five cents a week and cannot afford *The Sword of the Lord* with its gospel messages costing less than a penny a week? That would be a sad commentary on the kind of Christian you are! Put good reading material, real Christian literature in your home so that all in your home and visitors there may see a constant witness to your love for Christ and your faith in the Bible.

4. Another reason for subscribing to *The Sword of the Lord* at once is that we need the money to pay the printing bill. We are getting out the gospel in every way we can and God is blessing. Souls are being saved. The subscription price is less than the actual cost of printing. Not a person connected with the paper, neither the (CONTINUED ON PAGE 3)

Jesus, The Sinner's Refuge

"And What Will Ye Do In The Day of Visitation, And In The Desolation Which Shall Come From Far? To Whom Will Ye Flee For Help? And Where Will Ye Leave Your Glory?" — Isa. 10:3

Sinful man is by nature an arrogant creature. He is so proud and haughty that he is not willing to admit his need of refuge. The natural man is ashamed of his fears and hides them. He boasts of his self-sufficiency. That blasphemous poem, "Invictus," declares,

"I am the master of my fate,
I am the captain of my soul!"
That is the cry of unregenerate men who are not willing to bow the knee, men who say, "We have no king but Caesar" (John 19:15), and "We will not have this man to reign over us" (Luke 19:14).

There Is Much to Fear

We know that in the Garden of Eden there was perfect tranquility of heart. Adam and Eve, the beautiful and pure, did never start with fear at an unexpected noise. There was never a haunting dread of what would come tomorrow. There was never the smiting of conscience with a gnawing anxiety that sin always brings, the inevitable fear of judgment and punishment. There was no fear, I say, in the Garden of Eden.

But since sin entered into the world and made victims of the whole human race, all must deal with fear. We must face the fear of want and poverty, the fear of sickness, the fear of men and the fear of God. We must face the fear of death and the fear of judgment and Hell!

Every person must face day by day the alarming prospect of future events. These events he cannot even foresee. We travel blindly down a road that to unaided human right is utterly dark. Countless perils are round about us. Today hundreds of people will suddenly die, unexpectedly, by accident or violence. Automobile wrecks, falls, explosions, heart attacks, or hold-up — no reader can be sure that he is safe from sudden death or unexpected, terrible trouble. Man cannot foresee the bolt of lightning, the earthquake, the war, or the flood that takes it toll of loss and ruin and death. A tight curtain is stretched before our faces across the future. How weak, how ignorant, how helpless is man who cannot see an inch before his face down time's pathway!

All about us are evil and selfish men whose greed or anger may take our goods or harm our family or lead to bloodshed.

Perhaps some men feel that they need not be afraid of their fellow-men. Yet every sensible man must be afraid even of himself. Many a bold and strong man who claims to fear neither man nor devil, is a slave to his own appetite, his own passion, his own weakness. One little bottle of whiskey has been stronger than a regiment of soldiers to turn the tide of battle, to destroy a nation, to break a home or damn a soul! Sensible men must know that there are fires within their breasts they cannot control. This fear must have seized Joseph when he fled, leaving his garment in the hands of Potiphar's wife. How men do need a refuge even from themselves!

But there are forces about us far worse than evil men. The Lord warns even the Christians, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness (CONTINUED ON PAGE 2)

Second Annual Camp Meeting

(CONTINUED FROM PAGE 1)

8:00 P. M. Evangelist E. L. Banta will speak on "The Only Foundation, and How Are We Building Thereon."

SATURDAY, July 10th

10:00 A. M. — "What Should We Expect During This Camp Meeting," by Evangelist E. L. Banta.
2:30 P. M. — OPEN AIR SERVICE ON COURT HOUSE LAWN IN DECATUR.
7:00 P. M. — Old Fashioned Grove meeting.
8:00 P. M. — Evangelistic Message by camp meeting director, E. L. Banta.

SUNDAY, July 11th

7:00 A. M. — Prayer service.
9:45 A. M. — Rev. Scott Hickey will teach the Book of First Timothy, chapters one and two.
11:00 A. M. — Evan. E. L. Banta will speak on "Christ Revealed to Us, In Us and Through us."
2:00 P. M. — Rev. Sam Anderson will speak following the Young Preachers' hour. We hope that many will be present and give to others what God has given to you.
7:00 P. M. — Old fashioned grove meetings. The leaders for these grove services will be announced daily.
8:00 P. M. — Evangelistic Service. Subject, "The Glorious Gospel."

MONDAY, July 12th

7:00 A. M. — Prayer hour.
9:30 A. M. — Song and testimony. Rev. Lee Kidd in charge.
10:00 A. M. — The Book of First Timothy, by Rev. Scott Hickey.
11:00 A. M. — "The Plan of the Ages," by E. L. Banta (using large chart).
2:00 P. M. — Rev. Lee Kidd will speak.

THE SWORD OF THE LORD and of John R. Rice

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JOHN R. RICE, EDITOR, Pastor of Fundamental Baptist Church

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JESUS, THE SINNER'S REFUGE

(CONTINUED FROM PAGE 1)

in high places" (Eph. 6:12). Some men are possessed of demons, and round about us seeking to lead us into sin, seeking our ruin are evil spirits always. Demons lead men to uncontrollable rage, lead men to violence and bloodshed. Demons sometimes bring sickness. In many cases in the New Testament we

2:45 P. M. — Rev. J. B. Watson, Jr. will speak on "Love in Four Dimensions."
7:00 P. M. — Old Fashioned Grove Meetings.
8:00 P. M. — The Good News Trio of Dallas will sing several numbers. Evangelistic sermon by Evangelist E. L. Banta.

TUESDAY, July 13th

7:00 A. M. — Prayer service.
9:30 A. M. — Song and Praise Service.
10:00 A. M. — Rev. Scott Hickey on First Timothy.
11:00 A. M. — "The Book of Daniel," by E. L. Banta.
2:00 P. M. — Rev. H. C. Ownbey will speak on "Eternal Life."
3:00 P. M. — Rev. Bill Rice will speak.
7:00 P. M. — Old Fashioned Grove Meeting.
8:00 P. M. — The Matthews Sisters' Quartette of Dallas will bring several selections and Evan. E. L. Banta will speak.

WEDNESDAY, JULY 14th

7:00 A. M. — Prayer service.
9:30 A. M. — Song and Praise. Service led by Lee Kidd.
10:00 A. M. — "The Book of First Timothy," by Rev. Scott Hickey.
11:00 A. M. — "The Book of Daniel," by E. L. Banta.
2:00 P. M. — "Our Three-fold Deliverance," by H. C. Ownbey.
3:00 P. M. — "Grave Clothes," by J. B. Watson, Jr.
7:00 P. M. — Old Fashioned Grove Meeting.
8:00 P. M. — Gospel message by E. L. Banta.

Spend Your Vacation Here!

This will be an ideal place to spend your vacation in this beautiful grove with plenty of nice shade and nice green grass. At the same time you can enjoy your rest and let your soul delight itself in fatness by feasting on the Spiritual things at the camp meeting. Bring your notebooks and Bibles. Bring your bedding and linens and toilet articles, also camping outfit if you intend to do your own cooking. COME PRAYING!

have a clear and divinely inspired record of how demons made men deaf or dumb or insane. Demons made the slave girl of Acts 16 into a fortune-teller. Evil spirits try to deceive the very elect and lead them into false religions. We may be sure that Spiritism, Theosophy and many other false cults are the result of the leadership of evil spirits. In fact, in 1932, in Chicago, a man told me how he had been possessed of a devil and it led him to "speak in tongues" and how only by much prayer and the Word of God, he was delivered from the evil spirit that would come upon him and lead him into a semi-conscious trance. The Bible commands us to "try the spirits" (I John 4:1) so that we may avoid being misled by these demons who surround us. The fear which many unlearned people have of ghosts and spirits is really the proper and instinctive consciousness that demons are about us who would do us harm. That fear is as old as the race. Nearly always when the angels of God appeared unto men in the Bible they needed to preface their message with these words, "Fear not!" or "Be not afraid!" Men were afraid of angels and would be today. Remember that we are told that Satan transforms his ministers into angels of light. Evil spirits are too wise and too powerful for any man to fight alone. We must have help from Heaven.

How much there is all about us for a poor human mortal to fear.

Men Must Fear Retribution for Sin

"Not in utter nakedness, not in entire forgetfulness, but trailing clouds of glory do we come from God who is our Home." Something like this Wordsworth wrote and I grope in memory for the words. He meant this — that those who come into the world come with part of the mark on them yet of the image of God. There is so much of man that is like God that man himself proves there is a God. The image is terribly marred and yet all of us have about us something that proves man was made in the image of God.

Can you tell me why man has instinctively a fear of the results of sin? Why is there born in every breast a little spark of celestial fire called conscience? Why is there unease and fear when man considers the future time when he must face the rewards of his deeds whether they be good or whether they be evil? Surely God must have placed in every breast a spark of the fire of His own righteousness. God cannot let sin go unpunished and He has written it in the subconsciousness of every human being.

When I was five years old my mother talked to me about God. I had told her a lie and she told me how wicked that was and how it grieved God. I believe that day I became accountable for my sins. I know I became conscious of them and I never had peace entirely until I found it in Jesus Christ. Conscience says that man must die, must meet God, must be judged for his sins and suffer for them. It is but natural that men should fear death. An eight year old boy, converted in a Sunday School class in our church in Dallas not long ago, said with a great sigh of relief, "I certainly am glad to have that settled!" When I had won a thirteen year old girl to Christ, she turned to me with the brightest smile on her face that was still wet with tears, and said, "Now I will never be afraid to go to sleep at night any more!" The little children's prayer, said by so many millions,

"Now I lay me down to sleep,
I pray the Lord my soul to keep.

If I should die before I wake,
I pray the Lord my soul to take"

is but the echo of the age-old cry of man — the cry of the fear of death, and of meeting God. It is no wonder that many a strong man in the hour of his extremity and danger has knelt by his bedside and said again this same prayer which he was taught by his mother's knee.

The Cities of Refuge

Certain it is that man needs a refuge. This precious old Book, (CONTINUED ON PAGE 3)

BIOGRAPHIES OF

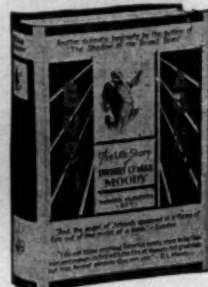
FOUR TRULY GREAT MEN

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By Richard E. Day



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By Arthur T. Pierson

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How George Muller came to the great doctrines of salvation by faith, the security of a believer, baptism by immersion — how he came to give up all regular salary, broke away from all denominational control and had miraculous healings in answer to prayer — these are all told in this book. One of the few really great books. Cloth bound, 462 pages, price \$2.50. (Add 15c postage).

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Written by himself

The Narrative is, in its very nature, personal, involving the experiences both of the author and of those with whom he had to do, and to these personal experiences it, in great part, owes its interest and its value. The narrative presents the memories and heart-yearnings of a veteran pastor. With a passion for winning souls, Finney was one of the four or five best soul winners and preachers America has produced. Multitudes have been greatly blessed by this autobiography in which he tells of his life, conversion, call to preach, and how the Holy Spirit of God came upon him and he was filled or baptized with the Spirit of God and multitudes were saved. Cloth bound, 477 pages, price, \$2.00. (Add 15c postage).

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JESUS, THE SINNER'S REFUGE

(CONTINUED FROM PAGE 2)

the Bible, is full of blessed teaching on this line. When the children of Israel came into the promised land, certain cities were set apart as "cities of refuge." One who accidentally killed a man or killed one in self defense, could flee to the city of refuge before the avenger overtook him. There he was sure of a fair trial. And if it was not deliberate murder he had committed he was safe within the walls of the city of refuge "until the day of the high priest." When you read that provision in Deuteronomy, chapter nineteen, and in Numbers, chapter thirty-five, you cannot help but be impressed. Here is a picture of the plan of salvation. God has lavishly scattered such illustrations of His mercy throughout the holy Book. Every Jew, smitten by conscience, pursued by the brother or kinsmen of the man he had slain, was offered here a picture of the refuge that God opens to the sinner's soul. I dare say that many such a man, fleeing along the highways provided, found his despairing heart reaching out to the God who receives sinners! And many a man who must stay within the gates of the city of refuge until the death of the high priest must have meditated and have seen that the death of the high priest pictured Jesus, our Substitute, our Atonement, our Lamb and our High Priest. None of us could ever be safe without the death of the High Priest! Since Christ our High Priest died on the cross and then

entered into the tabernacle in glory with His own blood, sinners may safely trust in Him.

This must be the meaning the Holy Spirit had in mind in Hebrews 6:18, 19:

"That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us;

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."

What glorious words are these! What consolation have we "who have fled for refuge" to Jesus Christ, the sinner's Friend and Saviour.

The Psalms are the Christian's hymn book. These words of prayer and praise, of hope and faith, of sorrow and rejoicing, are meant to mirror the experiences of every child of God. How well David knew the need for a refuge! When he fled from Saul and hid in the cave of En-gedi; when he left an image in his bed and escaped for his life; when he wandered over the mountains, like a hunted beast waiting for God to deliver him from the reign of Saul and give him the promised throne—during those days God told David about the blessed refuge that was his. In Psalm 18:2 he says,

"The Lord is my rock, and my

fortress, and my deliverer; my God, my strength, in whom I will trust: my buckler, and the horn of my salvation, and my high tower."

At the head of the 57th Psalm we are told that these are the words "of David, when he fled from Saul in the cave." Then the first verse gives us his heart-broken cry to God for refuge.

"Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast."

The entire Psalm is one of trust and dependence, a Psalm of praise in the midst of trouble, of hope in the midst of calamity.

The people Israel have been a football among the nations. God has allowed them to be punished by the hands of first one and then another, and the cry of Israel shows how the devout and believing among them have turned to God again and again in slavery, in captivity and in dispersion. In Isaiah 25:4 we hear the cry of those who have trusted in God in their calamity,

"For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall."

How blessed is this verse. God is "a strength to the poor, a strength to the needy in his distress." He is "a refuge from the storm." Whatever storms of trouble come your way, blessed are you who flee to this refuge. He is "a shadow from the heat, when the blast of the terrible ones is as a storm against the wall." In times of persecution there is no friend like the Lord Jesus Christ, the Refuge for sinners. Blessed is everyone who puts his trust in Him!

The Rabbit That the Greyhound Couldn't Catch

When I was a nine year old boy my father took his motherless brood of four to a ranch in West Texas to live. He had spent a lonely year or two there alone, returning when he could to his children, in the care of others, but his lonely heart cried out for his little ones. And every one of us would rather have had those days with our father than the choicest care and conveniences and schools available in the little city where we had been.

A boy of nine or ten can have wonderful experiences on a ranch. The coyote wolves had been thick and so my father sent for a beautiful thoroughbred greyhound. Many a wolf met his end, run down by old "Coaley," so-called because he was coal black in color. Men followed on horses for the kill.

But dogs, like boys, do not stay on the job without supervision, so it wasn't long until Coaley chased rabbits instead of wolves.

A running greyhound is a beautiful sight. I thought so then and still do. I have shouted myself hoarse again and again as Coaley swept across prairies, under a fence, after a big jackrabbit.

There were two kinds of rabbits everywhere in West Texas. One was the tiny "Cottontail" rabbit, so-called because of the little flag of truce, the white, cottony pom-pom that he waves behind him when he runs! The other kind is the jackrabbit, so-called because of his long ears. Three times as big as the other, the jackrabbit is bold and fleet while the cottontail rabbit is timid and runs for cover at the first sign of danger.

There were three other dogs on the ranch which had chased the rabbits many times before, a little bench-legged bulldog and two collie pups. These made lots of noise but never caught a rabbit. They simply gave the jackrabbits morning exercise and came home panting and happy. They never expected to catch a jackrabbit anyway! But it was different when Coaley started after a jackrabbit! They were proud and self-sufficient creatures. They could outrun any ordinary dog. I never saw a jackrabbit run in a hole, though the whole country was dotted with prairie dogs and badger holes. I never saw one run under a granary or bar nor in a hollow log nor under a rock. Many a rabbit start-

ed a long, languid lope but soon would be startled to find the baying greyhound close upon his heels, and would drop both ears flat and run for life. Occasionally in the mesquite bushes one would get away but on open prairie no rabbit could outrun this thoroughbred greyhound, one of the fastest four-legged creatures God ever made. Many a time I have seen the rabbit dodge and the dog would miss him, but with fifteen or twenty foot leaps, it seemed, the blooded hound would be hard upon him again. Then there would be a terrified dodge or two and a pitiful squeal as the dog caught the rabbit by the back and soon crushed out the life with his teeth. Sometimes it took longer. And sometimes between rows of cotton or maize it would only take a hundred yards. Many times I have picked up a big jackrabbit weighing, I suppose, ten pounds and most of the rabbit was in the big hams and the strong running muscles of the back. I admired the courage of the rabbit that never sought a hiding place, never ran for cover but always depended on his own strong legs for safety. But alas, the jackrabbit never lived that could outrun the thoroughbred greyhound long. Strong, independent, and scornful a refuge, yet the jackrabbit was a victim of his own self-confidence.

How like many a man and woman who feels no need of a Saviour, who counts on his own self-righteousness and never runs to a safe refuge from sin and judgment! Lost by depending on self!

But this story has become a parable and I continue. My father and I went fishing on the West fork of the Brazos, and behind the buggy trotted a greyhound, Coaley, and then darted here and yonder to smell each new trail. My father said, "Son, look out for something we can use for bait." We drew near the river and as the underbrush grew thick with briars and trees on either side, a little cottontail rabbit hopped across the road, waving his tiny white tuft of a tail. Coaley let out a roar, dashed by the buggy and out in the briars and bushes went out such a baying as might have made the heart of any beast flutter with fear. I thought in my heart, "Too bad, little rabbit! You are only a little bit of a cottontail who doesn't weigh two pounds. You can't run very fast. What chance have you against old Coaley? I have seen him catch too many big jackrabbits much larger and faster than you!" But suddenly, out to the left of the road Coaley burst into a despairing frenzy of barking, howling and scratching! His whole world had gone wrong! He had been cheated and in a rage of disappointment filled the air in his baying. I got out of the buggy and went out through the bushes to see what had happened. Coaley was howling and scratching at the edge of a rock nearly as big as a house! Under the edge of the rock was a dark ledge, no more than three or four inches high, I suppose. I got down on hands and knees and looked where Coaley was scratching. Away back under the rock I saw the little cottontail rabbit. He was scared, dreadfully scared. His eyes stuck out in alarm. The little fellow was breathing hard and trembling, yet he would not move. He had done the only thing he knew to do and found refuge under the mighty rock! His legs were too short to run and risk his life against the great greyhound. He made no boast of his long legs and powerful lungs. The timid little cottontail rabbit put his trust, not in himself, but in the safe refuge!

We didn't get that rabbit and we looked elsewhere for bait that night. I was too young and careless, I suppose, to see the obvious lesson there, but I have meditated upon it many times since.

Let others, if they will, be like the jackrabbit and take their own chances with the hounds of fate and judgment! Let others prate, if they will, about their good deeds and their morality and how they need no change of heart and need

(CONTINUED ON PAGE 4)

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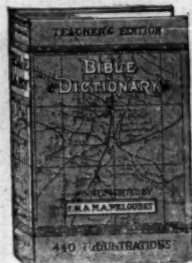
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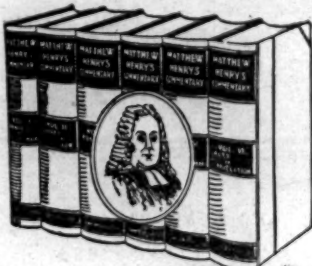
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JESUS, THE SINNER'S REFUGE

(CONTINUED FROM PAGE 3)

no Saviour! Such idle talk is the deception of Satan as I well know. No man or woman ever lived who was stronger than Satan. No human being ever breathed who was good enough or wise enough or strong enough to escape the wages of sin, to escape reaping their own sowing, to escape death and judgment and eternal destruction that inevitably follows sin! Pattern, if you will, proud and boastful sinner, after the long-legged jack-rabbit who scorns a hiding place. For my part, I will pattern rather after the fearful and timid cottontail rabbit that runs quickly to shelter!

Once I was a sinner and felt myself condemned and lost. Once the hounds of hell were hard on my trail! Sometimes, when I am not close to God, sometimes, when I drift into sin, the memory of condemnation comes back to me and I can almost hear again the baying of vengeance on my trail! I saw back there, that I must have a safe place. There was no works that I could do that would save me. There was no righteousness of my own to protect me. Then I saw Christ, my Refuge, my Hiding Place, my Fortress! I ran to Him for mercy and I got it, thank God! Today I am saved and know I am going to Heaven. But that is altogether because I have committed my soul to the Saviour that never fails. My safety is His strength, His righteousness.

Mine is the "strong consolation" of Hebrews 6:18. I "have fled for refuge" to Christ. God that cannot lie, has sworn by Himself. Therefore, I have this blessed hope as an anchor of my soul, sure and steadfast and it enters into that which is within the veil!

Now sinner, I ask you the question of the text with which I began, "And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?" To whom will you flee for help? Help you must have. Will you depend on Jesus today? Will you flee to that Refuge that never fails a sinner, made safe by the blood of Christ?

The Bird That Found Refuge In the Storm

On a stormy night Charles Wesley stood by an open window. Blinded by the storm, a little bird dashed through the open window, hid under his coat, and nestled safely there in his bosom. Touched in his heart, that saintly man of God thought of the time when he was a lost sinner and out of the driving storm of sin he flew to Jesus to nestle in His bosom. Then he wrote the song, the words of which have comforted millions, and only God knows how many sinners they have led into the safe refuge of Jesus Christ, by faith.

Jesus, lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high!
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last!

Other refuge have I none;
Hangs my helpless soul on Thee;
Leave, ah, leave me not alone,
Still support and comfort me!
All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenseless head
With the shadow of Thy wing.

Thou, O Christ, art all I want;
More than all in Thee I find;
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.
Just and holy is Thy name,
I am all unrighteousness;
False and full of sin I am,
Thou art full of truth and grace

Plenteous grace with Thee is found,
Grace to cover all my sin;
Let the healing streams abound,
Make and keep me pure within.
Thou of life the fountain art;
Freely let me take of Thee;
Spring Thou up within my heart,
Rise to all eternity.

And now the message is done.
Has the Holy Spirit taken it to your heart? If you are a child of God and sin has brought trouble and sorrow and heartache and you feel far off from the Father's house, will you not come as the

prodigal did long ago, back to the father's house and say, "I have sinned?" Won't you sit down again at the welcomed table and feast on the fatted calf which God provides for those who return from the far country? There is mercy and refuge in Jesus for all who need Him. However far you have wandered, then return today while you can to that safe Refuge, the bosom of our dear Saviour!

Or are you an undone sinner who never knew forgiveness and peace and salvation? Then will you fly to the Saviour today or tonight or wherever and whenever it is that you read this? Make Christ your Refuge today! If you will do that, tell Him so in your heart, trust Him now. Hide yourself in Him and depend altogether on Him to save you and keep you. He said, "Him that cometh to me I will in no wise cast out" (Jno. 6:37). Of Him it is said that "a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land" (Isa. 32:2). Will you hide in Him today from the winds of God's wrath? Will you find in Him "a covert from the tempest" of judgment? All you need to do is to trust Him today with all your

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heart. Commit yourself to Him! He loves you, died for you, wants to save you!

If you will do it, then sign this statement today and mail it to me so that my heart can rejoice with you that you have found refuge in Jesus, the sinner's Friend.

Rev. John R. Rice

201 E. Tenth St.

Dallas, Texas.

Dear Bro. Rice:

I have read your sermon on

"Jesus, the Sinner's Refuge."

I know I am a sinner. I realize I cannot save myself. To-

day I confess my sin to Christ

and trust Him to forgive me.

I take refuge in Him and de-

pend upon Him to change my

heart, forgive my sins and

save me from Hell. Knowing

I cannot save myself, I will

risk Jesus the best I know how

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